The Pious Fund of California.

ARCHBISHOP RIORDAN has left for the Hague, where he will sue the Mexican government before an international court for the interest on California's Pious Fund. The sum involved is $990,862.77, which is the interest for twenty-three years upon $717,516,50, the amount of the Pious Fund. The history of the Pious Fund of California is told in a memorandum, which was prepared by John T. Doyle for the Assistant Secretary of State.

The Fund originated in 1697, in money contributed by charitable people, to enable Fathers Salvatierra, Ugarte, and Piccolo to commence their missionary efforts in California, for which they had secured permission from the Crown. Besides collecting money for immediate expenses, it was determined to form a fund for the permanent support of the missions to be established, and the interest at five per cent. per annum, of ten thousand dollars being deemed adequate for the support of each mission, invitations were extended to the piously disposed, to make contributions of that sum or multiples of it, for the purpose, the contributors being accorded the privilege of naming the missions founded by their contributions. Mention of the first contributors and their donations, and other early history of the fund, will be found in the second volume of Venegas 'Noticia de la California y de su Conquista Espiritual y Temporal,' etc., 1757. A list of the contributors and missions founded down to 1731, is also given in a little work entitled 'Noticia de la Provincia de Californias en tres Cartas de un Sacerdote Religioso, hijo del real Convento de Valencia, a un Amigo suyo.' At that time the contributions amounted to $120,000. In 1735, the Marquis de Villapuenta and his wife, made a munificent donation of estates and property valued even in those days at $408,000, and the purposes and objects of the trust are fully expressed in their deed of the property, a copy of which duly certified by the notary, in Mexico, in whose archives it remains, was filed with the Mixed Commission and forms part of its record. Here is also historical evidence of a bequest of a sum, amounting to $120,000, by the Duchess of Gandia, and of other large amounts from Señora de Arguelles, a wealthy lady of Guadalacara, made in 1765. These important sums, together with many minor ones and the accumulation of revenues of the property in which the fund was invested, raised

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its capital to over two millions of dollars. It attained as much national importance in its day as the Smithsonian bequest to the United States has in our times, and its administration was regarded as a subject of public concern.

The Society of Jesus, which down to that time had been its trustee, was with all its members expelled from the Spanish dominions by the Pragmatic Sanction of February 27th, 1767, which was put in force in California in the year following. In virtue of this decree of expulsion, all property possessed by the order was seized into the hands of the crown. Such as was private property, as colleges, noviciates, casa de recreo, etc., was confiscated and vested in the crown; whatever was held in trust for specific purposes, was accepted by the monarch, distinctly, *cum onere*, and the trust character of the estate acknowledged. Among the latter was the Pious Fund of California, which was thereafter administered, and its revenues applied to their appropriate purposes, through the instrumentality of a commission appointed by the royal authority for the purpose.

On the accomplishment of Mexican independence, the property of the Pious Fund, which was all within the limits of the Republic, was transferred, with the rest of the possessions of the crown, to the Republic. The new government loyally acknowledged the trust character of the estate and constituted a junta directiva for its management. The missions of California had meantime been pushed up the coast as far as Sonoma, by the efforts of the Franciscan Order, which had succeeded the Jesuits in Upper California, and had founded there a number of missions, all of which were in existence at the time of the annexation of California to the United States.

The organization of the Church had meantime undergone a change, naturally resulting from the growth of civilized population, bringing with it private property and social institutions. By an act of the Mexican Congress of September 19th, 1836, the Holy See was invited and urged to erect the provinces of Upper and Lower California into a diocese and to put them in charge of a bishop to be selected for the purpose, and as one of the inducements to compliance with this request, the sixth section of the act mentioned placed in the hands of the new bishop, when chosen, the properties of the Pious Fund in the following words: "Section 6. The properties of the Pious Fund of California are placed at the disposal of the new bishop and his successors, to be administered by them, and applied to their objects and analogous ones, respecting always the wishes of the founders." The Rt. Rev. Francisco Garcia Diego, who was at the time President of the missions, was accordingly, at the request of Mexico, appointed

and consecrated as Bishop of the Californias, Upper and Lower, and established his see at Monterey. The Pious Fund was turned over to him to be administered and applied as above provided. The Bishop's presence being required in his Diocese, the property was managed for him by an agent, Don Pedro Ramirez, a resident of the City of Mexico, of high position, eminent probity of character, and capability as a financier. Under his management it remained down to the year 1842, on the eighth of February, in which year General Santa Ana, then dictator of Mexico, under the Bases of Tacubaya, repealed the sixth section of the act of September 19th, 1836, and devolved the administration of the trust estate on the government; for which purpose an officer of the army, General Valencia, was appointed, the objects and purposes of the donors being however distinctly respected. Under this decree, the property of the fund was delivered over to the representative of the government, but in the absence of his principal, Don Pedro Ramirez respectfully protested against the breach of contract involved in the seizure, and insisted on delivering the estate accompanied by an "instruccion circumstanciado" or detailed inventory of the property, a copy of which was transmitted to his principal.

Neither the Spanish nor Mexican government has been very successful in the administration of trust estates, and within a few months General Santa Ana recognized the error of attempting the task here. It was thereupon determined to sell the properties of the Pious Fund, turn the money into the public treasury and pay interest on it thereafter, in perpetuity. To carry out this purpose the decree of October 24th, 1842, was enacted, wherein, after reciting the intent, by that of the preceding February, "to fulfill most faithfully the beneficent objects of the founders, without the least diminution of the funds destined therefor, a result only to be attained by capitalizing the funds and putting them at interest, to avoid expenses of administration, etc.," it was enacted that all the properties of the Fund should be incorporated into the public treasury, the real estate and other properties sold for the capital represented by its income on a basis of six per cent. per annum, and that the national treasury should thereafter pay interest at that rate on the amount, to which purpose the revenue from tobacco was especially pledged.

The transfer of Upper California to the United States by the treaty of Queretaro worked a change in the civil allegiance of the Church of Upper California to the United States; Mexico thereafter ceased to pay to it its portion of the interest on the Pious Fund, and these arrears were made the subject of a claim by the prelates then representing and governing the Church before the Mixed Commission constituted by the convention of 1868.

The distinguished umpire, who decided the case on a disagreement between the Mexican and American Commissioners, Sir Edward Thornton, admits, in his opinion, that his sympathy was with Mexico, and that he was moved by a consideration of "the troubles and difficulties to which Mexico and her government had been subject to for several years past," to refuse interest on arrears, for the principal of which he gave judgment, a tempering of justice with mercy which a legal tribunal would not have granted.

He ascertained the annual interest due to the Church of Upper California under the act of October, 1842, to be $43,080.99, and gave judgment for arrears of twenty-one years, amounting to nine hundred and four thousand seven hundred Mexican gold dollars and seventy-nine cents. This included all sums due down to May 30th, A. D., 1869, and has been fully paid. The bishops of California are now claiming the sums accrued since the last named date, and the case appears strictly analogous to one wherein an annuitant, having filed a bill to enforce payment of his annuity, and obtained a decree establishing his right to it, and its exact amount, with orders to defendants to pay over a specific sum for arrears, down to a particular date, on further default being made, files a supplemental bill to enforce payment of the installments accrued since the original decree.

Having brought the history of the Pious Fund down to the present day, Mr. Doyle notices a fact in Mexican history, which shows that, so far from making any extraordinary demand, the Church authorities in this case are asking nothing but what Mexico has solemnly recognized as a duty properly demandable from her by a foreign government in a case precisely similar. Briefly told, it is this. The Philippine Islands having been conquered by an expedition from Mexico, were attached to that viceroyalty. The Jesuits had missions in those islands like those of California, and one-half the bequest of Señora Argualles, above mentioned, went to their support, the other half to those of California. After the establishment and recognition of Mexican independence, Spain demanded this Philippine Island fund from Mexico, for the missions within its dominions. The justice of the claim was undeniable, and the properties in which that fund was invested were turned over to the representative of the mission, one Padre Moran. Some portions of the real estate had, however, been sold by the Mexican government during the troublous times of the revolution, and the proceeds used by it. For this an indemnity was demanded by Spain and accorded by Mexico, the amount fixed on being $115,000 for principal and $30,000 for interest thereon, which was agreed to and paid.

The convention is dated November 7th, 1844, and its text is to be found in the 'Colleccion de tratados con las naciones estrangeres, leyes, decretos, y ordenes que forman el Derecho Internacional Mexicano,' published in Mexico, in 1854, at page 516.

According to the agreement made between the United States and Mexico for the adjustment of the claim, on May 22nd, 1902, the United States acting on behalf of the bishops, both parties agreed to submit the controversy to the determination of arbitrators, who shall be controlled by the provisions of the International Convention for the pacific settlement of international disputes, commonly known as the Hague Convention, and which arbitration shall have power to determine :

1. If said claim, as a consequence of the former decision, is within the governing principle of *res judicata;* and,

2. If not, whether the same be just.

And to render such judgment or award as may be meet and proper under the circumstances of the case.

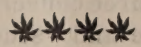
If the decision and award of the tribunal be against the Republic of Mexico, the findings shall state the amount and in what currency the same shall be payable, and shall be for such amount as under the contentions and evidence may be just. Such final award, if any, shall be paid to the Secretary of State of the United States of America within eight months from the date of its making.

Each of the parties hereto pays its own expenses, and one-half of the expenses of the arbitration, including the pay of the arbitrators ; but such costs shall not constitute any part of the judgment.

The reward ultimately given shall be final and conclusive as to the matters presented for consideration.

The arbiters chosen by the United States and Mexico to try the Pious Fund claims case are, on the part of the United States : Sir Edward Fry of England, formerly Chief Justice of the Court of Appeals, but now retired from the bench, and E. E. de Martens of Russia, the well-known international law writer; on the part of Mexico: P. G. Chelli, a Judge of the Court of Cassation of Italy, and S. Lohman, a Judge of the highest court in Holland.

These four men will name a fifth member of the arbitration tribunal, which will assemble at The Hague on the 1st of September.



Futile Efforts.

BOTH in France and in Germany the efforts of Protestant propagandists to draw over Catholic priests have proved futile, says the Cologne *Volkszeitung* (No. 1,065).

The recent attempt to create a schism in France proceeded chiefly from the Abbé Bourier, who had been repeatedly corrected for disobedience, but found a prop in the Director of Worship, *M.* Doumay, of the ministry of Justice. The main trouble was to find a bishop, whom he, together with a number of other priests, mostly suspended, might join. "You can count upon us if you find a bishop," said Doumay. "Every time a municipality shall apply for your services, wel shall assist you." He intended to introduce the schismatic priests by means of the aldermen. Finally they found a bishop, but that bishop was such as Bourier could not introduce to Doumay (Vilatte?). There was some talk about him for some time, but he could not even prove his episcopal consecration, and finally he disappeared completely when the newspapers began to occupy themselves with him. Then Bourier and his followers threw themselves into the arms of Protestantism, but found no lasting assistence, so that they are forced at present to go begging outside of France. The home for apostate priests, in spite of the splendid descriptions of its success which Bourier gave and several large papers published, no longer exists. Bourier's weekly paper, *Le Chrétien Français*, is either dead or about to die. His patron and supporter, Baron de Watteville, a Protestant, is said to be tired of him because his succcess was so meagre. Repeatedly lists of apostate priests have been published in *Le Chrétien Français*, but they contained names of priests long dead, such as the Abbé Migon, who never thought of apostatizing; and of seminarians not yet ordained. *Le Chrétien Français* was mailed to the address of many priests, and those who did not return it at once were considered subscribers. Bourier must not have had many collaborators, for he rehashed too often the same old story of priests who, by reading the Bible, had been suddenly enlightened and found the "true Christianity."

* * *

Not much better has been the success of the "Priests' Home" at Halle in Germany. The *Schlesische Volkszeitung* lately published some extracts from the official report by the Central Committee of the Evangelical Alliance. The report is rather obscure. Last winter, we are told, "three converted priests or former theologians" stayed at the Home and "studied theology." How many were "converted priests," how many "former theologians"? Of the three, one passed his oral examination before the consistory

of Magdeburg "and is now a teacher." He had "studied theology," you know. Another "had to be dismissed, alas! on account of scandalous conduct." The report continues: "Thus, in the beginning of the summer, only two former priests remained at the Home: a former Brother of Charity from Bohemia and a Benedictine from Hohenzollern." Were not both lay brothers? In this regard the members of the Alliance are not particular. "At the end of the semester," continues the report, "they were joined by a converted student of law from Transylvania, who wished to study Protestant theology." Hence the "Priests' Home" is destined also for candidates of law. "Probably, on towards winter, a former parish priest will arrive; we are in correspondence with a parish priest and a catechist." A "converted" Vienna priest received charge of a place in Würtemberg, "which however he soon lost by his improper conduct." It seems the Evangelical Alliance has had bad luck with the priests it has "converted" to the "pure gospel." "A former editor"—no priest—"was gotten a place in a bank at Leipsic; two Bohemian professors of theology were directed to assume some civil positions; a Westphalian priest was sent to Philadelphia; an Italian convert in Godesberg was told to apply to the branch union at Rome." Such is the whole catch of the Evangelical Alliance. For that "Priests' Home" collections were made throughout Germany, Bohemia, Transylvania, and Italy, and yet not even a baker's dozen of apostate priests has been brought together!

Perhaps our contemporary, the *Independent*, will be able to tell a more edifying story about its protegés, the "Converted Catholics" of New York.

Side-Lights on the Friar Question.

THE Boston *Republic* (No. 31) learns on what it claims to be excellent authority that 200 of the 1000 friars in the Philippines had already departed for South American countries before the Taft Commission to Rome was appointed. The Spanish friars knew something would have to be done, and they were quietly and effectively doing it.

Furthermore, that the representatives of the persecuted orders in the Philippines had advised the heads of the orders as early as 1896 to sell the lands.

The reason why the friars were selected as targets by the dissatisfied natives belonging to the Masonic order of the Katapunan, are these two:

First, the friars represented the Spanish government in the islands. There were civil officers, but the friars had to act as interpreters. From translators of conversation they came to be general interpreters in a broad sense, telling the civil officers what ought to be ordered and then carrying out the orders.

Then the friars were landed proprietors. In any attempt at revolution the great landlords, possessors of wealth and collectors of rent, are the first objects of the popular wrath. It made no great difference that the landlords in this case had used the proceeds of their lands for religious, educational, and charitable purposes. The tenants, moreover, saw a chance to grab the land. "Why pay rent?" they enquired.

A factor in the situation which seems to have escaped attention is the individual friar's tenure of service in the Philippines. One gets the idea that the Spanish member of an order went to the archipelago in his youth and remained there all his life, gradually losing his original enthusiasm for civilization and becoming affected by the semi-barbarism around him. Nothing could be farther from the facts. The Spanish member of an order was expected to serve five years in the Philippines. This was a necessary condition of his advancement in the order. He was not sent out there to die, but to sojourn and come back to Spain.

By this system it was possible to inject into the islands without disturbance new kinds of personalities, as new needs presented themselves. The substitution of friars of other nationalities for the Spanish, would merely be a broad extension of this same practice.

In accordance with the universal law of supply and demand, the new friars must be obtained where they can be found. It happens that the United States has less clergy than she needs now. It happens that between 25,000 and 30,000 French members of the orders are being driven out of France. From France and Belgium the recruits could come, with American influence represented, perhaps, in the successor to the Archbishop of Manila, who has resigned.

Some such program as this, without disturbance of jealousies, or any very remarkable departure from the established system of rotation, we are assured, was about to begin, when the administration broke loose.

Editorial Letter-Box.—XAVIER.—The Catholic exchanges of THE REVIEW after perusal go to certain charitable institutions.

CONTEMPORARY CHRONICLE.

LITERATURE.

Verses of a Work-a-day Versifier.—It is not so very long ago since we reviewed the verses of an inksomaniac. Another recent poetical volume of versification of the lighter kind is 'Olde Love and Lavender and Other Verses,' by Mr. Roy L. McCardell (Godfrey A. S. Wieners.) Mr. McCardell is no inksomaniac. Rather we should picture him as being a steady work-a-day versifier, who dallies with the Muse for six or possibly eight hours daily, and does not work overtime. His daily stint accomplished, he probably puts away his inkpot and like a sober citizen goes home to wife and family. He likes the girls, too—as every good man should—but in his recollections of them there is nothing feverish. He once loved a girl called Mary Jane, and he tenderly and metrically remonstrates with her for having changed that good old-fashioned name to its more mannered form "Marie." But he writes more in sorrow than in anger :

Mary Jane!
Oh, the quaint old-fashioned sweetness 'bout that name,
I like it just the same, and I think you are to blame,
Mary Jane!
For you changed it—what a shame,
Mary Jane!

* * * * * * * *

Mary Jane!
You may stylish sign your letters now "Marie,"
But your own heart will agree you would rather always be
Mary Jane!
Just the same old girl to me,
Mary Jane!

There are several more verses, and we gather from the context that Mary Jane left him. But he doesn't propose to drink himself to death on that account. He, as we have said, is no inksomaniac, and he looks around and sees that there are compensations. The world is full of women, and though Mary Jane may disappoint him, he can still console himself with Phyllis or with Bess. His sailor girl, his golf girl, and his cheerful widow, all have their graces, and of them he sings. And there is also Sally, who inspires him to an ingenious new setting of an old and honored tune :

Of all the girls that are so smart,
There's none can equal Sally.
When in the game she takes a frame,
And bowls down in our alley.
Of all the days that I have seen,
There's none to me like one day,
And that's the day that comes between
Each Friday and each Sunday.
For Saturdays are "ladies' nights,"
And then you hear the rally;
She makes ten-strikes whene'er she likes,
Our lady champion Sally.
Oh, some day when with courage stout
I shall propose to Sally,
Oh, pray she shall not bowl me out
As she does down in our alley!

There are Bowery ballads too, in Mr. McCardell's little volume —songs of the Lilac Ball at Walhalla Hall, of the girl that juggles

with the dishes at the "quick lunch" restaurant, and of "Mame," who lived on Cherry Hill:

Alone, alone, deyve shook me dead,
Though dey're all afeared to chaff;
And never a guy one word has said,
But I know I gits der laugh,
Oh Mame! Oh Mame! it's all for you
I'm t'rown down like dis—see?
But all der same I loves yer true
An' de gang is on ter me.

* * * * * * *

All day, all day, I'm workin' hard
As I never worked before,
A-jugglin' stone in Clancy's yard
Till both me hands is sore;
So have me fer yer steady fel',
An say you're stuck on me,
As fer de rest—aw, wot t' 'ell,
If de gang is on ter me!

Songs supposedly sentimental, as the author calls them, are here as well, and songs humorous aplenty—and in them all is a spirit of cheerful optimism that is very pleasing. With a falling thermometer and the prospect of more blizzards, and with work and wintertime ahead, it will be good to read again of idleness and summer's joys.

Not here a breath of carking care
To spoil the golden weather,
But only fancies light and fair,
As clouds of fleecy feather,
Where woodland songsters pipe their tunes,
Where summer airs caress,
We dream down time through endless Junes
And Love-in-Idleness.

HISTORY.

The Latest Protestant Estimate of the Spanish Inquisition.—In the light of their historical researches, unprejudiced modern Protestant scholars are coming to judge the Spanish Inquisition more leniently than their predecessors. The latest writer on this subject, Professor Ernst Schäfer, of the University of Rostock, (Beiträge zur Geschichte des spanischen Protestantismus und der Inquisition im xvi. Jahrhundert. Gütersloh, Bertelsmann. 1902. Three volumes) says among other things:

"It is not true [as Hoensbroench had alleged] that the Pope managed the Spanish Inquisition freely as he pleased; for, in matter of fact, as we shall show, he was compelled to be very considerate of the Catholic kings. It is false that Sixtus IV. created the dignity of Inquisitor General for Spain and conferred it upon the Dominican Prior of Santa Cruz in Segovia, Thomas Torquemada; for this office was created by the Spanish crown, and Torquemada was simply confirmed by the Pope."

"The procedure of the Spanish Inquisition"—such is the final verdict of this Protestant historian, who, according to the *Kölnische Volkszeitung* [Lit. Beilage, No. 29] has to all appearances the greatest command of the original sources of any living author—"shows in some respects, e. g., testimony, defense, way of arriving at judgments, arbitrary features which even the most ardent defenders of the Inquisition have not succeeded in excusing, much less in justifying, and which stand alone in the entire history of criminal procedure as excrescences of an exaggerated ecclesiastical discipline, which, in its endeavor to keep pure the faith, did not recoil from the most extreme measures. Other

features, such as the application of torture and the penalties inflicted, are also bound to appear cruel and excessively severe to our modern sense of justice; but they correspond entirely with the brutal spirit of the xvi. century. Abstracting from the fact that the kernel and essence of the Inquisition, the persecution, on account of their faith, of those of another religion, be they Bible Christians, Jews, or Moors, is in absolute contradiction to the spirit of Christianity; we yet must recognize that, subjectively as well as objectively, the Inquisition strove to be just in its external proceedings. The asseveration that it practised injustice in principle is based upon ignorance or misinterpretation of the facts, if it does not proceed—as it unfortunately does with the majority of those who have treated the subject—from a hatred and fanaticism which appears equally damnable as the opposite endeavors of the Catholic defenders of the Inquisition to praise the charity and pure devotion to the faith of the Holy Office beyond bounds."

Schäfer's book is staunchly Protestant, and while we can not subscribe to all that it contains, we hail it as a proof of Prof. Finke's recent dictum, that, with good will, devotion to historic truth, and genuine research, it will be possible to arrive at an approximately complete and satisfactory objectivity, even in purely denominational questions which have for centuries been in hot and apparently hopeless dispute.

EDUCATION.

For an Anti-Public School Crusade.—We read in the Philadelphia *Bulletin* (July 31st):

"The cause of the anti-public school crusaders has received a great impetus in the coming out of Herbert Spencer's book, 'Facts and Comments.' The book went through five editions the first month. It denounces all forms of State and compulsory education. By the by, Mr. Spencer was once a teacher. The free-thinkers of the world will now have no further excuse to sustain the public schools. Herbert Spencer has always been one of their idols, along with Tyndall, Darwin, and Huxley. Free-thinkers have always contended that the public schools destroyed all inclination for an acceptance of the Christian faith, hence they wanted the schools for the purpose of seeing them undermine Christianity. They were right. But the schools have gone further than even the free-thinkers anticipated. They are undermining morality, society, and government as well. Mr. Spencer sees this, and the free-thinkers are awakening to it. Many of them are now anti-public school crusaders. But what shall be said of the professing Christians, or churchmen, who still sustain the schools? Will they continue blind to the calamities the schools are bringing? The *Review of Reviews* says it is curious that Andrew Carnegie should admire no one so much as Herbert Spencer as 'guide, philosopher, and friend.' If this is so, it is to be hoped that Mr. Carnegie may assimilate some of Mr. Spencer's anti-school ideas and come forth in some practical way to demonstrate his assimilation. One way would be for him to open an anti-school department in that immense paper he contemplates starting in New York. 'The Herbert Spencer Education Club'

is the title of a new club that is now forming in this country to lend emphasis to Mr. Spencer's views on education and to work for the overthrow of public school and compulsory education.

Francis B. Livesey."

A Philadelphia reader sends us the above clipping with these observations:

"This letter seems to show an awakening of public sentiment on the public school question. Now, why could not, in this matter, the Catholics unite with the Lutherans, Episcopalians, and others believing in religious instruction in connection with the teaching of the secular branches, and by a systematic "crusade" in the newspapers create a public opinion favorable to our plans? It will take work—hard work, to succeed; but unless this step is promptly taken, it will be still more difficult later on, when the great mass of the American people will have become indifferent to religious influences as the result of the present "educational" system.

The census of 1890 showed but a small percentage of people in the U. S. as "belonging" to any church. I believe that in the 1900 census, enquiry about religion was designedly omitted, to save this "Christian" nation from disclosing its weak points.

MISCELLANY.

The Administration's "Diplomatic Victory."—We learn by way of Boston:

"President Roosevelt, there is reason to believe, has within a few days perceived, dawning above the eastern horizon of his sense of humor, a suspicion that Governor Taft's 'labors' in Rome were not altogether without an element of the comical. The Vatican maintained as gracious a gravity as it could toward its distinguished guests, and without too much abruptness suggested that if they desired to make an investment in real estate, it might be advantageous to negotiate with the owners, who would doubtless move away if they sold. The Vatican would be delighted to use its good offices with those owners, even to the sending of a delegate apostolic to Manila, who would act as a go-between. Governor Taft, after cable conference with Serectary Root, said he was greatly obliged, and would be glad to avail himself of the services of such a delegate. Then he set out for Manila, and the administration had scored a 'diplomatic victory.'

"There is reason to believe that very little more will be heard of the friar question from official sources. Enough has been said already to last President Roosevelt for the rest of his natural life."

Society Rituals.—A semi-official note in the Wheeling *Church Calendar* (No. 5) shows one of the baneful effects of the apery of Freemasonic symbols and practices, which is the *pièce de résistance* of the Knights of Columbus. We quote:

"Several times in the past year, on the death of Catholic in this Diocese, application has been made to have the funeral ser-

vices|at the grave supplemented by the reading of the so-called ritual of one society or another. This tendency has, in the past few years, become so pronounced that, in the last Diocesan Synod, the Rev. Clergy with the hearty concurrence of the Rt. Rev. Ordinary specially legislated against it. It is a hard and a delicate matter to go against the wishes of sorrowing relatives, and none regret to do so more than the ecclesiastical authorities. Such a request, however, goes directly in the teeth of sound Catholic traditions and many who proffer the request, did they know what it implies, would never make it. Here are a few of the reasons to sustain the foregoing statement:

"A burial service is a sacred function and, as such, belongs wholly and exclusively, among the Catholics at least, to the duly ordained priests of the Church.....

"Again the ritual of the Church, even the burial service, takes on the beauty and sublimity of her divine origin. Most of it consists of divinely inspired prayer taken bodily from the Sacred Scriptures. It has received the further warrant and consecration of centuries of usage. It has been used at the last obsequies of warriors, sages, saints, as well as of the humblest of the flock. The words used are God's own words. The ceremonies are the ceremonies of a Church to which divine guidance has been promised and guaranteed through the ages. Considering then the dignity and sacred character of the priest and the divine origin of the words flowing from his consecrated lips, we see how ridiculous and even intolerable it would be to permit an officer of a society organized for purely human ends to stand over the grave of a departed son of the Church after the priest has finished, as though he would improve upon and 'top off' the job by the recital of so-called prayers which in many of the alleged 'rituals' consist of the veriest twaddle barely reaching the level of the sloppiest obituary 'poetry.'.....

"We are hearing a great deal about rituals these latter days. The time may come when it will be necessary to show them up. Tried by the ordinary canons of literary merit and horse sense, they are sorry stuff, but whether good or ill it is a breaking away from the instincts and traditions of the Church to seek to intrude them into her sacred functions."

A Revised Version of the Declaration of Independence.—A Baltimore man offers the following revised version of the Declaration of Independence:

"We believe all men are created equal (except Filipinos and Boers.)

"They have a right to life, liberty, and the pursuit of happiness (except Filipinos and Boers.)

"Governments derive their just powers from the consent of the governed (except Filipinos and Boers.)

"No taxation without representation (except for Filipinos and Boers.)

"Trial by jury (except for Filipinos and Boers.)

"It is wrong to 'plunder the seas, ravage the coasts, burn towns, and destroy the lives of people' (except Filipinos and Boers.)

"To get all we can and keep all we get, we mutually pledge the lives of our soldiers or anything except our fortunes. We won't say anything about our sacred honor."

NOTE-BOOK.

Editor Tardivel, of *La Vérité*, of Quebec, recently announced that, in order to be enabled to take a four weeks' annual vacation, he would suspend the publication of his paper during the whole month of August of the present year and every year hereafter. Mr. Tardivel has worked diligently and strenuously for over twenty years as a journalistic champion in the cause of truth and justice, and we are glad to hear that not one of his many subscribers grudges him this well-merited and necessary annual period of rest. The editor of THE REVIEW is a much younger man than Mr. Tardivel, and though the years of his service number only twelve, is so burdened with labor that he also feels the necessity of a respite in the "*flagrantis atrox hora caniculae*," and has therefore made it a practice latterly, to suspend his journal for one week in August. This year it will be the week beginning August 14th. There will therefore be no REVIEW issued next week, August 21st. Our subscribers are requested to make a note of this, so that we may not be molested, the week following, with requests for a number never published, as has been the case to some extent in former years.

The *Denver Catholic* (No. 20) proudly boasts that "when the history of the organization of the Knights of Columbus in the West comes to be written the files of the *Denver Catholic* are sure to be in demand."

We don't expect that the history of the Knights of Columbus will ever be written; for the whole thing is an ephemeral fad and a flash in the pan. But if it should peradventure live to have its history written, there is reason to fear that our Denver contemporary—in case it still survives—will, in the light of a better knowledge, poignantly regret its anterior advocacy of a pernicious movement. (Cfr. "Society Rituals" under "Miscellany.")

If we cherished any ill will towards the Catholic University, as some of our enemies have alleged, we would have taken up the Henebry case and given the benefit of our circulation to the acrimonious comments printed thereon by a number of Irish American newspapers and to the fierce resolutions adopted by various Irish societies. The expulsion of Dr. Henebry, Professor of Gaelic language and literature in the University, last winter, gave rise to an agitation which is only lately showing signs of abatement. An enquiry which we addressed to Rt. Rev. Rector Conaty in the early part of this year, elicited no reply. And so we remained silent, though several of our esteemed contemporaries tried to draw us into a denunciation of the conduct of the University authorities by suggesting that this was "a new Schroeder case." In the Schroeder case a principle was involved, in the Henebry case it is clearly all a question of personalities. And we do not mix in personalities if we can help it. Dr. Henebry appears to be in poor health, a circumstance which prevented him

from devoting to his professorship the time and research which the authorities demanded. At the recent convention of the Ancient Order of Hibernians, which endowed the Gaelic chair at Washington, Bishop Conaty, by a simple explanation, frustrated the attempt of Father Yorke and others to have a resolution passed in favor of Dr. Henebry and in condemnation of the University authorities for dropping him. And that will probably lay the ghost for good; especially in view of the solemn pledge of the Board of Trustees at their last annual meeting, that they would under all circumstances hold sacred the trust committed to them by the A. O. H., and of the fact that another Gaelic instructor has already been engaged by the Rector.

It is to be regretted that Archbishop Ireland has carried his political harangues into his cathedral pulpit. Not one of the bishops or clergymen whom he sees fit to censure has used the pulpit for political purposes. They have simply acted as citizens. "Most cautious," says His Grace, "at all times must Catholics in America be not to stir up latent prejudice and smothered animosities, of which, as experience teaches, there is no small share here and there in the community, and which but little provocation is needed to fan into fire and flame." (Extract from his "sermon" of August 3rd, as reported by the Associated Press.) In our opinion, and we speak deliberately, no one has done and is doing so much to "fan into fire and flame" the "latent prejudice and smothered animosities" of our non-Catholic fellow-citizens, as Archbishop Ireland himself, by his partisanship and his dragging of political things into the sanctuary.

The Caecilian Festival, held this year at St. Paul's Church, Chicago, proved quite successful, despite the insufficient time given the participating choirs for preparation. Every such festival is an entering wedge, in the locality where it is held, for the noble cause for which the St. Caecilia Society stands—the reform of Church music; a cause which THE REVIEW has ever zealously espoused; and nothing pleases us more than to see it gain strength from year to year, by its public festivals and the private efforts of its none too numerous, but all the more zealous and enthusiastic members. It is a *testimonium paupertatis* for the majority of our English Catholic newspapers that they pay so little attention to this laudable movement.

Mrs. Mary Baker Eddy, of "Christian Science" fame, so it appears from the sworn testimony of an indiscreet dentist, recently had a tooth drawn. Ordinarily, there would be nothing extraordinary in the fact that an old woman, to alleviate her toothache, had the decaying molar extracted. But as our readers know, "Christian Science" does not admit the existence of any ache or pain whatever. Hence its adepts either have to give up their tenets and, like ordinary mortals, admit the existence of pain and suffering, or to find an explanation for Mrs. Eddy's irregular conduct. They have preferred the latter. According to *L'Opinion Publique* (July 29th) they give it out that Mrs. Eddy had "no de-

caying tooth, had no tooth-ache, but had a tooth drawn for the fun of it, and also to increase her beauty."

Methusalem outdone. The Salzburg (Austria) *Katholische Kirchenzeitung* (July 3rd), in describing the dedication of the new cathedral of the Patriarch Cyrillus Makar, tells its readers among other things: "Then followed the bishops of el Mina and Luxor, the coadjutors of the Patriarch with the native clergy. Finally came, with great pomp, the Patriarch, Cyrillus Makar, and for the first time since a thousand years he seated himself on his throne."

Belgium has an army costing annually 55,000,000 francs. A Belgian officer (and with him *Le Courrier de Bruxelles*, July 9th) is of opinion that this vast sum might be more profitably employed than by simply drilling the soldiers to defend the national frontier or quell domestic riots. The plan he proposes is to instruct the young soldiers not only in the use of arms, but also in sociological subjects, such as mutuals, old age pensions, Raiffeisen banks, etc., etc. Let the government try it. No harm will follow.

Commenting the German Emperor's speech at Aix-la-Chapelle, the *Courrier de Bruxelles* (July 2nd) says editorially:

"Yet a little while, and we shall hear the German monarch consecrating his empire to the Sacred Heart, as a 'Most Christian King' might do. Evidently, it is a glimpse of the truth on his part that makes him render justice to the Catholic Church, by acknowledging her action in the past and accepting her help in the present. History hardly offers another instance where princes have made similar appeals to religious faith and action. Whenever the Emperor touches on historical subjects, there is something original and singular about his views, something both satisfactory and disappointing, which can not be explained except by the blend of truth and error existing in his mind. He is profoundly and sincerely religious; he desires to be a Christian; he is a Christian—but without the Church, without a guide in faith above him—a Christian after his own fashion."

Lord Acton, who died recently at Tegernsee in Bavaria, was universally acknowledged to be a veritable prodigy of learning. Yet he produced little literary work of his own. History was his forte, and it has been truly observed that one of the secrets of historical composition is to know what to neglect, since in our day it has become impossible to exhaust the literature of most subjects, and, as respects modern times, to exhaust even the original authorities. Lord Acton was unwilling to neglect anything; and his passion for completeness drew him into a policy fit only for one who could expect to live three lives of mortal men. It was this somewhat overstrained conscientiousness, coupled with the almost impossibly high ideal of finish and form which he set before himself, that made him less and less disposed to literary production. No man of first-rate powers has in our time left so little by which posterity may judge those powers.